



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

of precaution, and to meet contingencies.

His speech to the ambassadors of the Duke of Anjou, who had, before entered into a treaty with him, is in a style not very common among sovereigns. "Tell your master that I am greatly displeased with him. He has broken his word. Is it not a shame for the son of a king, not to observe what he has promised and sworn. He was treating with the king of Arragon at the very time when he entered into an alliance with me. That king of Arragon sent ambassadors to me likewise, to treat of peace: but I would not even see them. I know not what it is to treat with my enemies to the prejudice of my friends."

The ambassadors departed very ill satisfied with the reception they had found. They had been commissioned to offer him the son of the Duke of Anjou, as a husband for his daughter: a proposal, that it was supposed would have been highly flattering to a prince, whom the sovereigns of Europe in general considered as an adventurer. He however thought of it much more justly. "This proposal is intended only as a fresh artifice: and in reality it is a mere mockery: an act of derision. My daughter is marriageable: the Duke's son is not a twelve-month old. I intend to marry my daughter in my life-time, so that her children may be the comfort and delight of my old age."

FREDERIC II. OF PRUSSIA, AND THE
MARQUIS D'ARGENS.

THE *great* Frederic was very apt to indulge in tricks worthy only of a school-boy. The Marquis d'Argens was a great favourite with him, and, after the conclusion of the seven years' war, with difficulty obtained permission to visit his relations

in Provence. On this occasion, Frederic took it into his head to compose a "Mandatory Letter from Monseigneur the Bishop of Aix, against those impious wretches who called themselves philosophers." This he had printed, and distributed copies to all the inns on the road the Marquis was to travel. In it the Marquis was pointed out in a way not to be mistaken, and was particularly excommunicated. The piece was well executed, and the Marquis was completely deceived by it. The alarm it gave a man naturally nervous may easily be conceived. He fancied he saw faggots preparing, to burn not only his books, but himself. He scarcely knew what step to take; when he luckily discovered, that the wrathful prelate, the avenger of the cause of religion, was styled bishop only, instead of archbishop, the title annexed to the see of Aix. This opened his eyes, and he guessed at once the hand from which it came. He wrote a very pleasant account of the adventure to Frederic, in which he observed among other things, that "the Devil, who no doubt was the author of the trick, had forgotten to look into the Court Calendar: a circumstance very natural in the spirit of lies; since, of all the books that ever were printed, there was not one that contained so many truths, as his majesty had often observed."

The Marquis, however, had no right to complain of such tricks, if the following story which is told of himself, be true. In his youth he accompanied the French ambassador to Constantinople. Desirous of seeing the ceremonies of the Mohammedan religion, without going through the requisite initiation, he bribed the porter of the Mosque of Saint Sophia, to place him in a little gallery, from which he could see every thing, without danger of

22 *Remarks on Synods, and Country Psalm-Singing.* [July.

being seen, this gallery being on the west side of the Mosque, and the Turks always praying with their faces toward the east. D'Argeus abused his security in such a manner, as to keep his conductor in a constant tremor. After diverting himself with his frolic, he pulled out of his pocket a bottle of wine and a slice of ham, and told him, if he did not eat one, and drink the other, he would make such a noise as should discover them. Having thus the fear of death before his eyes, the poor fellow was induced to break the sacred injunctions of his religion, even in its temple, and during one of its most solemn rites, by eating the unclean meat, and drinking the forbidden liquor. It is added, that, as he proceeded, the horror of the crime vanished: and after the temple was cleared, he devoured the last morsel of the ham, and emptied the bottle of the last drop.

For the Belfast Monthly Magazine.

REMARKS ON SYNODS, AND COUNTRY PSALM-SINGING.

THE principal occasion of the great distinction that was made between the Clergy and the People, between the Bishops and Presbyters, and also among the Bishops themselves, was their assembling in *Synods* to deliberate about affairs of common concern, a custom which began about the middle of the second century, for it cannot be traced higher. By this means, the power of the clergy was considerably augmented, and the privileges of the people diminished, for though, at first, these bishops, or overseers, or presbyters, assembled in convocation, acknowledged themselves to be no more than the *deputies of the people*, they soon dropt that style, and made decrees by their own author-

ity, and, at length, claimed a power of prescribing both in matters of faith and discipline. Synods, and particularly Presbyterian ones, have, of late years, exerted little of this power, because their revenues were chiefly dependent upon the people. Whenever they get separate funds to manage and dispose of, then they become lordly, and self-important; then spring up ministerial parties, and parties in opposition; then the acknowledged agent of government takes his seat on the treasury bench, and draws from his pocket his list of determined voters; then a church government is put instead of a *Presbyterian parity*; a sordid classification is introduced among pastors of equal authority, and the laity is mocked with a form of being mixed with the clergy in the judicatories of the church. Then a new alliance of church and state is established, and the inalienable right of private judgment, and the inflexible resistance to spiritual authority, the great pillars of Protestant dissent, are shaken to their foundations. The civil magistrate, by his influence over the *persons*, interferes with the true *principles* of religious liberty, and the kingdom of Christ is in strict alliance with the kingdom of this world. The Protestant Dissenting ministry were, and ought to be stipendiaries only of the people. If their stipends became insufficient for their support, they ought to have collectively and individually made their *first appeal* to the people themselves. Had this appeal been inefficacious, they might have derived *some* excuse for applying elsewhere. But, in the first instance, the negotiation was entered into with government, and the treaty, in all its parts, digested and ratified without the participation of the people, and scarcely with any knowledge on their part of its nature, its progress,